

And now, worst of all, when you ask them to fasten on their fellow-men, in a testimony of the United States, a Constitution which that people abhor, I tell you every Northern representative who participates in this act is not only politically dead, but he may thank his God if he escapes with his life.—*Speech of B. F. Wade, U. S. Senate, March 13.*

NEW YORK EAST METHODIST EPISCOPAL CONFERENCE.

The Rev. Dr. Floy stated that it having been asserted yesterday on the floor of the Conference, that the Methodist Discipline of 1784 did not use the language incorporated in the report of the Committee on Slavery, he produced a copy of the Discipline of 1784, and read extracts from the book, which seemed to be entirely new to many of the members. The language of 1784 is even stronger than that used in the report of the Committee; indeed, it seems from the records of that day that Methodist preachers were the most devoted friends of liberty, and bitterly hostile to slavery in all its forms and aspects.

The Rev. Mr. Long, who has taken a prominent stand against slavery in the Philadelphia Conference, and is the author of a work entitled 'Pictures of Slavery in the Methodist Church,' was introduced, and warmly welcomed by many members of the Conference.

After the transaction of routine business of no public interest, the second resolution of the report of the Committee on Slavery was taken up:

Resolved, That it is the duty of the Church as a unit to exert herself in ameliorating the condition of slavery in our country, and to use all Scriptural and prudent means to effect as soon as possible their emancipation.

The Rev. R. M. Hatfield of New York moved the adoption of this resolution. He had been charged that, in discussing these kindred questions, he was more excited than usual, and sometimes wildly so. He disclaimed all intention to do wrong, or to injure the feelings of any brother in the Church. He felt interested in the subject of slavery, and whenever he spoke or read of it, he necessarily became excited, and felt it to be his duty to warmly speak and act in this matter. He thought that the report did not quite come up to the spirit of the Church's sentiment. It was not quite strong enough to suit him, but he would go for it heart and soul. He concluded that slaving anywhere was wicked; it was a sin to sell slaves under any circumstances. It was the duty of the Church to educate her people up to the true standard of Anti-Slavery sentiment. He considered that the Conference was bound to do that on account of the present position of the Church in relation to the subject, as regarded the action of the General as well as of the Annual Conferences. One of the General Conferences had passed a resolution to the effect that the testimony of a negro should not be taken against a white member of the Church, and to choke down the agitation of slavery.

Dr. Bangs denied that assertion, and stated that he could prove it a falsehood. The matter referred to was in the pastoral address, which he wrote himself. The clause was recommending to the churches to refrain from discussion of the subject among their congregation.

Mr. Hatfield contended that the intention of the General Conference was that the church should wholly refrain from the discussion of the question, and it was no use quibbling about it. Some time since, one of the members of the Philadelphia Conference (the Rev. Mr. Long) published a book, in which he stated the position of the church on the slavery question. Hardly had the book been published, when he was cited by the Bishop to appear before the next Conference, and answer the charges contained in the book. The Bishop charged him with heresy, and the charges far and wide, to the detriment of the reputation of the brother. When the Conference met, the brother appeared, and fully refuted the charges. The Conference exonerated him from the charge, and the Bishop withdrew his charge. The Bishop then withdrew his charge, and the brother was exonerated. The Bishop then withdrew his charge, and the brother was exonerated.

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world to take care of himself. And this made no provision for his wife and children. The father might be free, and the children be consigned to slavery. He contended that there was a spirit in the Philadelphia Conference entirely adverse to Anti-Slavery principles.

Dr. Bangs said that when it was stated that the primitive voice of the Church was so strongly against slavery, he read from the rule to show that slaveholders in Virginia were allowed two years to consider whether they would obey the rules, and at the end of six months, the operation of the rule on slaveholders was suspended. A daughter's denunciation of Anti-Slavery from the pastoral address of the General Conference of 1836 was also read. It was very long; but its spirit may be found in the *Journal of Commerce* to-day. Dr. Bangs said that he was proud to avow himself the author of that address. He had been very much mortified at the bringing in of a brother (the Rev. Mr. May) from the Philadelphia Conference. If such proceedings were allowed, he should be obliged to protest against it, and he did not know but he should be obliged to retire from the Conference altogether. He proposed as a substitute the following resolution:

Resolved, That it is the duty of our Church, as a unit, to educate her membership to the high standard of her primitive doctrine; and to this end, it is her duty to inculcate them prudently, and firmly, through her organs whether press or pulpit.

Dr. Bangs said that he was an old man—had preached fifty years—but if Brother Hatfield was right, he had not preached the whole Gospel, and he begged God to have mercy on him. 'Amen.' If the resolutions [published in the *Tribune* yesterday] were adopted, he would be compelled to preach about Abolitionism. That he could not do. Would he allow his daughter to marry a murderer, a thief, an adulterer? Of course he would not. And yet, according to these brethren, a slaveholder was all these things. He said that he thought slaveholding was itself a sin, and that all slaveholders would all be damned. That was jeopardizing the character of this Conference by such speeches. 'On both sides.' He knew that they had a majority, but he would not carry this measure merely for that.

Dr. Kennedy charged the movers of the first resolution with a falsification of history. They had quoted from the action of the Church in 1784; he had the original journal, and it was his impression that there was no such action.

Dr. Curry showed him the quotation in a History of Methodism, but that did not change Dr. Kennedy's opinion. He said that he wanted the matter put over to give him time to investigate, but it was too late. He said that he would not carry this measure merely for that.

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The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, APRIL 30, 1858.

AMERICAN ANTI-SLAVERY SOCIETY.

The Twenty-fifth Annual Meeting of the American Anti-Slavery Society will be held in MOZART HALL, No. 608 Broadway, (above Bleeker street), on TUESDAY and WEDNESDAY, May 11th and 12th; commencing, as usual, at 10 o'clock, A. M.

On the first day, and closing in the afternoon of the last. Arrangements will be made to secure addresses from eloquent champions of the cause, not only at the first, but at each subsequent session.

At no time within the quarter of a century in which this Society, as the representative of the American slave, has pressed upon the consciences of the people the duty of IMMEDIATE EMANCIPATION, have the obligations resting upon its friends been more imperative, or the incitements to fidelity to their part greater than at the present hour; and never was it more important that they should come together, in large numbers, from every part of the land, to confer with one another upon the state of the cause, and, by an interchange of thought and sympathy, prepare for new labors and conflicts in its behalf.

The object of the Society is not merely to make Liberty national and Slavery sectional;—not to prevent the acquisition of Cuba—not to restore the Missouri Compromise—not to repeal the Fugitive Slave bill—not to make Kansas a free State—not to resist the admission of any new slave State into the Union—not to terminate slavery in the District of Columbia and in the National Territories—but it is, primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists in American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is, 'NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY.'

WM. LLOYD GARRISON, President.

S. H. GAY, WENDELL PHILLIPS, Secretaries.

'THE GREAT REVIVAL.'

As, for more than a quarter of a century, we have been unremittently engaged in efforts to promote a revival of justice, humanity, freedom, temperance and peace—in a word, of that love which 'is the fulfilling of the law'—throughout this sin-stricken land, we have not been inattentive to the rise, progress, and peculiar characteristics of the so-called 'revival of religion,' which, for the last three months, has spread like an epidemic in all directions, over a wide extent of country—claiming to be thoroughly evangelical, that is, genuine Christianity, such as the world needs for its regeneration, and without which there is no hope of salvation—multiplying its 'solemn assemblies' almost beyond computation, and, as a consequence of these, its converts 'like the drops of morning dew'—crowding the columns of the daily press with the record of its proceedings, and flashing about the telegraphic wires the announcement of its marvellous triumphs. Prayer-meetings morning, noon and night—prayer-meetings in Boston, New York, Philadelphia, Cincinnati, Chicago—prayer-meetings in Richmond, Savannah, Charleston, Mobile, New Orleans—prayer-meetings in town, village and hamlet, North and South, crowded with expectant listeners, and accompanied with a copious outpouring of the Divine Spirit! Surely, if 'the vigor and success of this war' against the foes of God and the kingdom of darkness are at all in proportion to 'the lofty and sounding phrase of the manifesto' of the clerical fraternity, the long-desired millennium—for America at least—must be at the very door. But it is not so.

The whole thing, comprehensively speaking, is an emotional contagion without principle—an imposition upon weak and unenlightened minds, sincerely trusting to be led in the right direction—a diversion from the field of reform and the work of practical righteousness to the furtherance of a pharisaical piety and sectarian narrowness, other wiles being dexterously used besides those of the magnetic telegraph. It is 'not of heaven,' but 'of men'—of men whose position is too conspicuous, whose character is too well known, whose relations to the great moral conflicts of the times are too clearly defined, to enable them to escape identification—enemies of woman, in their contempt of her rights—enemies of progress, in all its unpopular manifestations. Exceptional cases, no doubt, may be found, but 'like angels' visits, few and far between.' Some incidental good may grow out of it. Granted; so may it, so it often does, out of a wide-spread conflagration, the prevalence of the cholera, universal bankruptcy. This revival, judging from the past, will promote meanness, not manliness—delusion, not intelligence—the growth of bigotry, not of humanity—a spurious religion, not genuine piety. We dread its influence upon the cause of impartial liberty, and expect nothing good from it for the country. The rapidity with which it has spread over the land, without any opposition from popular wickedness and organized villainy, nay, by their tacit approval, is conclusive evidence of its worthlessness. The fact, that it is graduated to the level of Southern slaveholding inhumanity, and flourishes in amiable juxtaposition with a revival of the slave trade, both foreign and domestic—that not a prayer-meeting excites any disturbance or uneasiness in all the blood-dripping South—that the same theological dogmas are as readily accepted there as at North, and conversions are as easily made—demonstrates it to be 'the form of godliness, without the power thereof.' (1) Its utter lack of vitality is seen in the very respectful, if not zealous countenance given to it by the satanic press generally—in whose columns may be seen, side by side, announcements of its conquests with bullying threats if the Leecompton Constitution be not adopted, with venomous thrusts at abolitionism, with bitter mockings at 'the Kansas shriekers,' with devilish pleas for the restoration of the foreign slave traffic, with revolting advertisements for the sale of men, women, children, and infants, at public auction, in lots to suit purchasers, &c. &c. Its hollowness is manifested in the distinct warning given that 'no controversial subjects must be introduced'—meaning that Mordecai must not be permitted to sit at the king's gate, that Banquo's ghost must be kept down, that Hamlet must be omitted from the play—meaning, especially, that the awful guilt of the American Church, on account of its complicity with that system which is 'the sum of all villainies,' must not be alluded to; that a deaf ear must be turned to the cries of the millions who are supplicating to have their fetters broken; that nothing but old stereotyped religious phrases or forms of expression, indefinite congenialities about feeling the need of a precious Savior, &c. &c., must find an utterance in prayer-meetings.

(1) Here is an item in one of our exchange papers, now lying before us:—

'The Revival at the South.—The revival of religion is extending widely at the South. The system of daily prayer meetings has been inaugurated in most of the Southern churches. There has been a great increase in church membership in that section.'

The South is 'full of the habitation of cruelty,'—and of evangelical prayer-meetings, at the same time, all at peace with each other!

ings, ostentatiously advertised, publicly held, arbitrarily conducted, with the Holy Spirit limited to three minutes in each particular case, or summarily silenced by the managers, if disposed to transcend the rule! The diplomatic and compromising spirit in which it is conducted is illustrated in the fraternal interest felt in its success by the New York *Observer* (1) and the New York *Independent*, the *Congregationalist* and the *American Presbyterian*, Nehemiah Adams and Henry Ward Beecher, George W. Blagden and Henry M. Dexter—each and all crying 'Peace, peace,' when there is no peace, and affecting Christian unity when they have little faith in each other. A revival so managed, with such antecedents and accompaniments, with elements so heterogeneous, giving no alarm to 'sinners of the first rank,' to demagogues of the vilest character, giving no joy or hope to the uncompromising friends of justice and humanity, is surely no cause for exultation, but rather calls for open rebuke, stern condemnation, and public exposure.

A strong testimony to this end may be found on our last page, in the discourse delivered in the Free Church at Lynn, by SAMUEL JOHNSON—an Abolitionist in his position and spirit, ever ready to do homage to unpopular truth, and to proclaim it with all boldness, 'whether men will hear, or whether they will forbear.' It will be seen, by its date, that this discourse was preached prior to the delivery of the first sermon by THEODORE PARKER, on the same subject; and we are confident it will not be found inferior, on the score of interest or ability, of pitch or value, to any thing that has yet been published.

The two sermons on Revivals, by Mr. PARKER, have excited great and general attention, and since their publication in a cheap form, have obtained a wide circulation. The demand for them is still fresh—edition after edition being speedily exhausted.

Rev. Mr. Kallach, late pastor of the Tremont Temple church, having wisely withdrawn from that position, and abandoned his clerical calling, the pulpit has been occupied of late by Rev. Thomas D. Worrall, of whom we know nothing, except that we are told he is a young man, of Scottish origin, of fair ability, and that on Sunday last he undertook to review the address of Mr. Parker. His discourse, as reported by Mr. J. M. W. Yerrinton, appeared in the *Free Press* of Monday evening. We see nothing in it but a flippant and superficial treatment of the subject, and with so much of evasion, misstatement and unwarrantable assumption as to make us distrust the honesty of its author, without at least a better knowledge of him. As a specimen of his taste, we quote a single sentence:—

'I have looked carefully through those sermons, to ascertain what was the precise point in dispute; and while I must confess it is something like undertaking to drag an ear out of the mud with the hand, yet I think the gilt stick out enough to enable us to hold it sufficiently long to get the form of the thing.'

A very silly illustration, certainly.

Again he says:—

'There is something remarkably funny about this Theodore Parker. . . . I give him credit for his good intentions, whilst I must confess he has a queer way of making them manifest. . . . All else in these sermons is but shell, and hard shell at that.'

This is neither 'remarkably funny,' nor remarkably witty, nor in very good taste.

The only effective resort we find in this ambitious review is the following:—

'The very paragraph in which he objects to the revival, that it would tend to promote war instead of removing it, contains the fearful charge, that if this revival should convert the African slaves, it would make them men of peace—that they would not dare to strike their masters down! Now, this orthodox religion has too much of the spirit of war; anon, it has too much of the spirit of peace. Verily, there is no such thing as pleasing some people!'

It is hardly consistent, it must be admitted, for one who, like Mr. Parker, takes pride and pleasure in the warlike deeds of revolutionary ancestors—who believes in the saving efficacy of Sharpe's rifles, and discards the doctrine of non-resistance—to deprecate a revival of the Orthodox religion in this country, on the ground that it is not unfavorable to war. On this subject, we think Mr. P. has yet to find and maintain the true peace ground—treating war, however advantageous or praiseworthy its object, as intrinsically immoral, inhuman and irrational. If there are such things as eternal moral opposites—as plain and lasting distinctions—peace and war are irreconcilable elements, and cannot on any pretence be interchanged, any more than holiness and sin, right and wrong, liberty and slavery. He who is disarmed cannot kill; he who disarms himself for conscience sake has no disposition to kill, even to save his own life. 'Blessed are the peace-makers; for they shall be called the children of God.'

Let us see how Mr. Worrall looks at this matter. He very truly says that 'Jesus of Nazareth taught men to put up their swords.' He properly quotes the example of Maximilian, who said to Dion, the Procurator, 'I am a Christian, and cannot fight.' He says that, 'in every age of the church, there have been multitudes of Christians who have believed that war was entirely and totally opposed to the spirit of the gospel.' He asks Mr. Parker to 'point to any well-written book on the subject of peace, that does not make the fact that war is opposed to the spirit of the gospel the cardinal argument in favor of universal peace.'

And, finally, he says—'All State Churches have been fighting churches, and to the same extent, have not been Christian Churches at all.' In all this, we heartily coincide.

(1) An editorial article in the *Observer*, on 'What fruits the revival should yield,' commences thus:—

'The soul is above all price. It profiteth nothing to gain the whole world, and lose it. There is joy in heaven over one repenting sinner, and greater joy when thousands turn to God. Who can count the value of the souls that this revival has brought into the kingdom? Who can estimate the worth of the glory won, the saved soul's good, the Savior's praise? This is the first great fruit.'

This same New York *Observer*, that thus counts about the value of the soul, is the paper that coolly gives over to eternal damnation, (as far as absolute despotism, chains, whips, enforced demoralization, the abolition of marriage, the extinction of all parental and filial ties, filthy concubinage and adulterous amalgamation, the prohibition of all teaching, and the banishment of the Bible can effect it,) four millions of souls, in whose traffic so many evangelical speculators are constantly engaged, and for whose emancipation no prayer could be safely offered in all the Southern region! One moment, the soul is held to be 'above all price'; the next, it is offered on the auction-block at a paltry sum! In one breath, the slave is hailed as a child of God, and as having 'Christ within, the hope of glory'; in the next, he is pronounced a chattel, claimed as property, and ranked with 'swine! In the language of a Methodist preacher:—

'They'll loudly talk of Christ's reward, And land his image with a cord, And send, and swing the lash abroad, And sell their brother in the Lord To handcuffed heavenly union.'

'They'll read and sing a sacred song, And make a prayer both loud and long, And then the right and do the wrong, Hailing the brother, sister through, With words of heavenly union.'

'They'll raise tobacco, corn and rye, And drive, and thrive, and cheat, and lie, And lay up treasures in the sky, By making switch and crowskin fly

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REV. GEO. M. SPRATT, *Agt. Dep. Penn. Pub. Sec.* "We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylbalsam."

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No. 355 BROOME STREET, N. Y.
Dec 11 1877

POETRY.

From the National Era.
TO GEORGE B. CHEEVER,
Of the Church of the Pilgrims, New York.

So spoke Elias: so with words of flame
Tehash's prophet-heralds smote with blame
The traffickers in men, and put to shame,
All earth and heaven before,
The sacerdotal robbers of the poor.

God's awful scripture from the lips again
Smiles like live lightning on the hands profane,
Lifted to bless the slave-whip and the chain.
Once more the Hebrew tongue,
Barbed with God's truth, is as a bow new strung.

Take up the mantle which His prophets wore,
Speak as He prompts thee, show the Christ once more,
Bound, scourged, and crucified, in his blameless power!
And shake above our land
The unquenched bolts that blazed in Hosea's hand!

Not vainly shalt thou utter, now and here,
The warning burdens of the Orient seer,
And smite with truth a guilty nation's ear.
Mightier was Luther's word
Than Seckingen's mailed arm, or Hutton's sword.

J. G. W.

THE RUM-FLEND.

BY CHARLES MACKAY.

The rum-fleend cast his eyes abroad,
And looked o'er all the land,
And numbered his myriad worshippers
With his bird-like, long right hand.
He took his place in the teeming street,
And watched the people go
Around and about, with a buzz and a shout,
Forever to and fro:

'And it's hip!' said the rum-fleend, 'hip, hurra!
For the multitudes I see,
Who offer themselves in sacrifice,
And die for the love of me!
There stood a woman on a bridge:
She was old, but not with years—
Old with excess, and passion, and pain,
And she wept remorseful tears:
And she gave to her babe her milkless breast,
Then gazed by her cry,
Made a desperate leap in the river deep,
In the sight of the passer-by!

'And it's hip!' cried the rum-fleend, 'hip, hurra!
She sinks, and let her be—
In life or death whatever she did,
Was all for the love of me!
There watched another by the hearth,
With sullen face and thin,
She uttered words of scorn and hate
To one that staggered in.
Long had she watched, and when he came,
His thoughts were bent on blood;
He could not brook her taunting look,
And he slew her where she stood;

'And it's hip!' cried the rum-fleend, 'hip, hurra!
My right good friend is he;
He hath slain his wife, he hath given his life,
And all for the love of me!
And every day in the crowded way,
He takes his fearful stand,
And numbers his myriad worshippers
With his bird-like, long right hand:
And every day the weak and strong,
Widows, and maids, and wives,
Blood-warm, blood-cold, young man and old,
Offer the fender their lives.

'And it's hip!' he says, 'hip, hip, hurra!
For the multitudes I see,
That sell their souls for the burning drink,
And die for the love of me!
THE WORLD'S AGE.

BY CHARLES KINGSLEY.

Who will say the world is dying?
Who will say our prime is past?
Sparks from Heaven, within us lying,
Flash, and will flash to the last.
Fools! who fancy Christ mistaken;
Man a tool to buy and sell;
Earth a failure, God forsaken,
Auto-room of hell.
Still the race of Hero-aplites
Pass the lamp from hand to hand;
Age after age the Word inherits
Wife, and Child, and Fatherland.
Still the youthful hunter gathers
Fiery joy from world and wood;
He will dare as dared his fathers,
Give him cause as good.

While a slave bewails his fetters;
While an orphan pleads in vain;
While an infant licks his letters,
Heir of all the ages' gain;
While a lion groves ripe for kissing;
While a moon from man is wrung;
Know, by every want and blessing,
That the world is young.

From the London Illustrated News.

GRIEF.

There's good in tears, or they had not been sent
By Him who is all good! It is not wise
To keep our sorrows in our heart up-bent,
When we can give them freedom from our eyes.
The storm-cloud only darkens the fair earth
Until it falleth down in gentle rain;
And then what wondrous beauties have their birth!
So, when the heart is overcharged with pain,
We see a shadow upon every good;
But let our heavy sorrows have their way,
And as they well into a fearful flood,
What comfort may not come? Ah, who can say?

Grief hath a mission holier than joy—
It moves the selfish, and it warms the cold;
A common sorrow will 'en pride destroy,
And change the king and beggar to one mould.
Our griefs should make us gentler to our kind,
And, as we comfort need, more comfort pay;
So, using sorrow, we our tears shall find
Have washed some grossness of our souls away.

FOR THE RIGHT.

BY FRANCIS BROWNE.

By the field or by the hearth,
City, street, or mountain sod,
Rise among the tribes of earth
Fearful witnesses for God;
Poor man, let not life's oppressions
Bend thy soul to craft or clay—
Rich man, let not great possessions
Send thee sorrowful away
From the covenant of thy youth,
Made with liberty and truth.
True man, whoso'er thou art,
In the Senate, in the throng,
Up and do thy dauntless part
Now against the nearest wrong;
For the days of generations
That must hear what we have done—
For the heritage of nations
Premised long, but still unwon—
For that kingdom all victorious,
On whose coming faith depends—
For the rest that shall be glorious
In its shadow—forward, friends!

Ask of any spot they like best on the earth,
They'll answer, with pride, 'Tis the land of our birth.

The Liberator.

REVIVALISM, AND WHAT IT RESTS ON.

A DISCOURSE.

Preached at Lynn, March 28, 1858.

BY SAMUEL JOHNSON,

Minister of the Free Church.

'Then many men shall say to me, Lo! here is Christ, or lo! there, believe it not.'—Matt. xxiv. 24.
'For the kingdom of heaven suffereth violence, and the violent take it by force.'—Matt. xxi. 12.

Might I not select, as a comment on these texts, the somewhat theatrical announcement by Dr. Kirk, the other day, of the arrival of Christ in Boston, to attend the prayer-meetings of the business men? Might I not refer you, in illustration of them, to the jubilee of self-satisfaction that seems to be going up from so many persons, whose nearness to the kingdom of heaven was never before suspected by the community,—in view of the sudden discovery that they are fit to be taken into God's immediate confidence, and assume airs of superior virtue and religious concern, to their own? I think I do no injustice in such an application of the old words. Whatever may be thought of the merits of Revivalism as a whole, or of the purposes it may be led to answer through the good Providence of God, it is at least abundantly manifest, that the successors of that Pharisee who went up into the temple to pray, and came out again to stiff at the publicans and the heretics, are still a very great company. And in those members of the clergy, who are officiating as fagmen of this noisy demonstration,—a demonstration, we must remark, that seems more like a Kosuth reception, or the blowing up of some South Sea Bubble or other brilliant business speculation, than the inaugurating of that kingdom that cometh not with observation, and whose children pray rather to the Spirit that seeth in secret,—I cannot help being reminded of those vain prophets, against whom Jesus warned his disciples, as pretending to announce the day whereof no man knew, not even the angels of heaven, but the Father only,—and of which it was said that 'they should deceive the very elect.'

At the outset let me say, I am not here to prove the present or any other religious excitement incapable of good. Show me your special cases of genuine reformation, distinctly traceable to it, and I rejoice with you; though I shall be slow to accept them till time shall have tested their worth: and you also should be slow to offer them. But what if they be exceptional? And this they must be,—if the method itself be evil. It is with this Method I am concerned, its essential character, and natural results. There are two grand duties set before, not ministers only, but all men, as to such matters. Since God has many marvellous and inscrutable ways of bringing us out of our blindness and selfishness, and unfolding the nobler nature in the individual and the mass, so it is always safest and most reverent, at least, to admit that no religious excitement is wholly evil. Our first duty is to accept the whole counsel of God, to cast aside nothing thereof as common or unclear. Fear nothing so much as to break the bruised reed, or to quench the smoking flax. But then our next great duty is to save as many as possible from those directions and that treatment of the religious sentiment, whose philosophy is pernicious, and whose philosophy is false. You are bound, therefore, in making up your minds as to the attitude to be assumed towards the present religious excitement, to look not to what is accidental and exceptional in it, but to what is radical and essential.

Briefly, then, the explanation of Revivals is threefold. I. First, they are the paroxysms of a diseased spiritual and physical condition. They are the periodical crises of a false theology and a false morality, public and private. And here is the ground of sincerity there is in them, which, I take it, no thoughtful person, who observes their power over the mass of men, ever dreamt of denying. But they are none the less, for that reason, the signs of a melancholy, yes, a ghastly disease in the moral and religious life.

So long as there is little or no recognition of Religion as steadfast obedience to God's constant workday laws of mind and body, so long Religion will come up once in a while as physical jerk, or spiritual spasms, just to assert its right somehow. So long as God is believed to be standing somewhere outside the world, coming into it occasionally in a Hebrew Prophet, in an Incarnate Word, in a local Revelation attested by a crowd of miracles which stop when there is no longer any occasion for Him to break his own laws in order to guarantee His Revelation, coming in once in a while, after this exceptional fashion, but in the main staying outside the world, while men carry on their trade and politics on their own principles inside it, and manage religion on the same principles, keeping a balance-sheet of debt and credit with Him, paying Him off with abstract virtues for concrete sins, and Sunday faces for Monday frauds—so long as He is supposed to be lying in wait to inflict special judgments upon such as may violate a day set apart exclusively for His coming down into churches to meet men,—so long as it is believed that He comes in and goes out like a man, can be traded with, reasoned with, led this way and that, according to our private interests and impulses, made to love and repent, and be angry at times like a child,—that He shuts himself up in a book or a creed, and has the diabolical propensity to leave men to their own wickedness, taking his saving Spirit altogether out of them, nay, cursing them to eternal damnation out of his presence, and that too of his own mere good pleasure,—so long as all this, or any material part of this, is taught and believed concerning God, so long you will see, periodically, spectacles like the present. You will see these Christian analogues to the religious ceremonies of Asiatic Shamans and North American Indians and Semite Bard-worshippers. You will see the god called in, upon certain recurring occasions, with huge pottery and din, and as if he were asleep, or deaf, or on a journey. The drums ecclesiastical will have to be beaten all together, with prodigious vehemence, and great groanings and importunate entreaties will have to be poured out to overcome his reluctance, and convince him that he ought to make us all saints this very moment. And again and again the ponderous machinery of Revivalism will have to be brought to bear upon his tardy movements to drag him, so to speak, into the souls he has deserted, without delay—and turn him this way and that in the prayer-meeting, as this brother or that village may request his special attention for the moment. For what is all this heathenism but the natural conclusion from the theological and moral premises given? It is simply the turn which a natural reaction to seriousness is led to take by the character of the current religious belief.

The explanation is simple. Man cannot be without some sort of Religion. He cannot put God quite out of his conscience and thought. When he does seek salvation, it will be in such form as he has been traditionally familiar with in the church and the world. When the 'hard times' come round, in days like ours, they act as eclipses and earthquakes and comets used to, in times when the phenomena of nature were more awful to men than they are now. So the panic in outward affairs breeds a panic in spiritual concerns. And the spiritual panic takes its shape and color from the prevailing theological and moral traditions abovementioned. That is the whole of it. But can that be a Revival of true Religion? Why so, any more than the panic at a comet or an eclipse?

You will notice that these convulsions must be periodical, and so may be confidently predicted. They come round like fevers and the cholera, results of a vicious condition of the religious sentiment, just as these diseases are results of a vicious condition of the blood, the atmosphere, the relation of social man to the physical universe generally. And just as we have learned to anticipate the coming of these diseases, and to take measures, not to help or urge them on, but to remove their causes, so ought we to do with these fever fits and cholera of the spiritual life. Instead of that, we treat them as signs of returning health, and if we can find some exceptional good, we incline to dwell on that, as though it showed that the disease ought to be encouraged. Doubtless they are reactions on a morbid condition, and so far natural; and yet in themselves how unnatural! How can they be effectual efforts to throw off disease, how can they essentially avail the patient, when they leave him within the same vicious circle of belief concerning God and Duty and Heaven in which they found him,—when, instead of removing his shallow notions of religion as panic and periodical convulsion, and revival of an intolerant creed, instead of teaching him that moral and spiritual growth is a matter of patient struggle and slow self-discipline, they do but confirm the old delusions by putting a little conscience into them?—Suppose, under the pressure of all this machinery, a few drunkards forsake the rum-shops, and here and there a prize-fighter the ring—and it is in a few such cases as these that I suppose the most practically effectual results are produced—how much has been done after all, if you have turned that religious and moral sense upon which they have got to depend for holding them fast to the better way, into a teacher of impatience, fitfulness, and unreasoning superstition? If they stay converted to decent habits, it must be in spite of the permanent influence which such teaching exercises upon the interior life. And, let me say to those who boast so loudly of a few such conversions, and exalt the converts of an hour as the glorious children of the inspiration of the Highest,—what if that which you put in place of the sensuality should make them worse even than sensual? Are you sure it has no such tendency? What do you suppose Jesus had in his mind when he said, 'The publicans and harlots shall go into the kingdom of heaven before you?' I do not know how I may strike you, but I think I find no difficulty in understanding him, when around one convert, supposed to be saved by Revivalism from the grip of his huge passions, I see fifty wild heads whom it puffs up with Pharisaism, and hardens with bigotry in the name of piety,—and so turns the very light that is in them into darkness. You may call me uncharitable. I do not think I am so. I simply reason from given facts, by the ordinary rules of common sense. Nor do I judge men's motives. But when I read of thousands of persons, who admit themselves to have been in the bonds of sin a few days ago, confidently proclaiming themselves 'converted to Christ,' and coolly assuming to question whether the purest and best men in the community are even 'subjects of grace,' I call the school they are studying in a school of Pharisaism, and a school of Bigotry,—and think I am using the very mildest language which the case will bear. I do not deny the need nor the worth of instantaneous convictions of sin. That is one thing. Instantaneous convictions of righteousness, and instantaneous airs of arrogant self-righteousness towards others—these are a very different thing.

I confess I can see nothing in this method of conversion fitted to give men permanent store of that Religion which is practical love of God and man. It can hardly fail to illustrate the old saying, that 'what is lightly won is lightly lost again.' And, indeed, what element of calm persistency can this tumult in the nerves introduce? When it passes off, why should not the patient sink back into the old stupor, to be roused, by and by, with new agues when the absent god comes round again with his goodings, and then, after the transient madness and fever heat, to fall back to sleep as before? And how stand the facts? Are the churches humbler, broader, more protestant against wickedness, more long-suffering for Truth's sake, for these periodical storms, so often repeated? Or has the martyr spirit that delivers the slave, or enlarges the domain of thought, or in any way practically regenerates society, come mainly from without the churches, and driven them on by pure compulsion to the little virtue in these directions they have shown? We have had revivals enough of a Christianity that fraternizes with slaveholding, that does not wield the thunders of God against the hugest wickedness, that ever cursed the earth. We want Revivals that shall begin with the anointed and legalized lies, with judging and righting the cause of the poor and dumb, once, under the heel of the oppressor. The removal of the man-stealing Judge is the best revival I have heard of lately. This is the kind of Atonement for Sin one is glad to see Massachusetts under concern about. It is easy to mock our best hopes in these days of sternest moral Aspects honesty and good intent, of course not to be mentioned in the same breath. Who would think, at first sight, that this same insidious constitutional demon lurked behind them all, pushing on his children's different forms of the same mad game of breaking in two places and spheres they have no business in, and no fitness for. Noise and self-glorification, and the violent hand upon what we can get,—is it not our way in every thing? Is it strange that when 'Conversion' becomes the prize to be grasped at, that should be the same? Ah! if we could but take home the noble thought of Lessing—'If God should offer to give me Truth outright, I should prefer not to accept it. I want the blessedness of paying the price!'

If, upon such admission of the naturalness and necessity of all this, under the circumstances, one be charged with indifference or contempt towards the religious experiences which belong to the vast majority of uneducated men, I reply, that they are natural only to a false and vicious religious education; that they do not help the world out of the falsity and the vice; and that the mass of men are competent to see something more deep and vital and rational, if they were but assisted to attain it. I reply, also, that the sooner any one, however ignorant, finds out that these noisy, purring, Pharisaic assemblies, where excited and mesmerized people drag out their souls and fling them under the feet of the crowd, and part with all spiritual dignity and chaste reserve in the utterance of their experience, are no place for the humilities or the disciplines of Religion, the better. The sooner he finds out that it would be as reasonable to go to the next caucus meeting, to get his soul converted by that excitement, as to expect to meet the grace of God in this, the better; for I think a crew of delirious politicians could not possibly bluster and rave so wildly as these self-deluded persons often do when fully fired with zeal for their own souls, and fancying the Infinite God runs this way and that at the signals of their prayer-leaders.

But one significant fact must not be forgotten. The Revivals are not merely to be disappointed. They are signs of disease, and so suggest its remedy; they are signs of power, also, and suggest its need of better guidance. They show how society is charged all together, like a Leyden jar, with blind instincts, seeking gratification, some good, some evil, and how perfect the conducting power is throughout the whole. It does not much matter what applies the touch, an explosion is instant, now in this direction, and now in that. And this state of tension we think to be inspiration, because the process is so exhilarating, and the magnetism of the crowd so thrills and tingles through us. In this respect, it makes no difference whether the theatre, the public dinner, the political or the prayer meeting is the means of discharging the jar. If it were not one of them, it would be another. Now, this perfect conduction, however misused and left to itself, is a grand fact, the great hope of our civilization. It was never so perfect before. See how it shows itself in Spiritualism and Revivalism, and the very moment when we call it credit and confidence between men seemed to be gone clean out of us, and

fingers as they have turned over capital. Alas! friends, the insane delusion! What is it but the electric telegraph and steam engine and high pressure machinery generally, applied hot from the exhausted machine to the startled soul? Instead of wondering that it is so, instead of being offended that it is so, we should wonder if it were not so, knowing that as this generation has been living, it could not be otherwise. And otherwise it will not be, until this generation shall change its daily ways.

And so, we need not resort to a Miracle of Divine Influence to explain the facts we are witnessing. There was never a political or financial crisis worked by simpler or more natural means than this religious one. God is in it only as he is in all social movement and experience, by his slow, deep, all-embracing laws, which the profoundest reason cannot confine within the little circle of its particular associations and ends. And there cannot be a more pernicious error than to suppose that the intoxication of business transferred into the domain of the religious sentiment, is converted thereby into a divine madness, and becomes inspiration.—Men cannot change their ingrained habits of thought and methods of pursuing their ends in an hour. No one questions the fact that there has been some rather serious reflection, lately, upon the deceitfulness of riches; but what must be the first natural effect of it upon a man whose passion has been to grasp the hugest results and the swiftest with the least outlay of means? What is it more likely to accomplish at first than to make him the easy dupe of those who play upon this passion,—who promise him that Religion, whereof he has some vague notion, as of something which he is expected to have, is to be bought by a little flutter of alarm, an easy assent to the doctrine of salvation through the merits of another, and of suffering the consequences of one's sins by proxy, and the undefined process, not very difficult, if we may judge by the ease with which tyrants in spiritual armor perform it, of 'giving the heart to Christ'? Nothing could be more grateful to the man who undertakes to do up his Religion in a business-like way, than the *opus operatum*, or work done for him, of the Atonement creed. It is clear profit on the books. I do not say that all men so interpret that dogma; but I believe that this is the natural effect of it on the ordinary mind, at least, in moments of excitement like the present. Is it strange that you should see this run on 'the spiritual banks,' therefore? Why should you not, in spiritual panics among business men? If business men are to save themselves from falling, at the outset of a serious life, into such traps of shallowness and pitfalls of vanity, they can only do it by changing their business lives,—putting calmness and integrity and devoutness into them. And do you find it strange to see a few—and after all, it is but a few—of the men who shaved notes and gambled in stocks last year, in hottest competition of what they term prayer, three minutes each by the hammer, on a plan of mutual accommodation, which gives each his chance to make what he can out of the Lord, in this space of time? I do not. But do you suppose that God changes men's hearts in that caucus fashion? Do you suppose Mammon goes out of men's souls by such exorcisms, so like his own mad incantations?

I may be told that these instances are extreme. I reply that they indicate the natural tendency. There are fiercer breakers ahead on these shoals, could they be reached. There are Hurlburgs of excitement to which this is mere child's-play, a little further on in the Rapids of Revivalism, only it is not so easy to propel men on to them as it once was. I have no fear that they will be reached, with all the agony and strain of this competition. I believe there is nothing like the intense faith in the creed or the method that there used to be. I am sure there is none of the old disposition on the part of ministers or church members to face the grim terrors of Calvinism, on which the whole efficacy of the Revivalistic method depends. I see nothing but the poor, feeble, waiting shadow of all this in the prayer-meetings; and I think the result of them will be to show the weakness of the mind, and its smothering of the affections, has upon the heart of the American people. May God grant that there may come out of them another effectual lesson,—I mean, as to the insanity and fatuity of our American habit of trying to carry all kingdoms, spiritual and natural, by storm! For look how the scrambling predatory demon betrays himself in every thing we Americans undertake, pushing us on to be filibusters, in some sort, whether in folly or in wickedness,—who cannot wait to earn where the strong hand can seize without earning,—in whatever direction we turn. Very unlike, in a moral estimate, of course, are Rotten Spectacles, Border-Ruffian Democracy, Spiritualism and Revivalism. As respects honesty and good intent, of course not to be mentioned in the same breath. Who would think, at first sight, that this same insidious constitutional demon lurked behind them all, pushing on his children's different forms of the same mad game of breaking in two places and spheres they have no business in, and no fitness for. Noise and self-glorification, and the violent hand upon what we can get,—is it not our way in every thing? Is it strange that when 'Conversion' becomes the prize to be grasped at, that should be the same? Ah! if we could but take home the noble thought of Lessing—'If God should offer to give me Truth outright, I should prefer not to accept it. I want the blessedness of paying the price!'

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left us too isolated even to trade. It reaches down to the prize ring, and sets 'Awful Gardner' to praying so hard 'that all that that part of the town gathered round the place to hear him'; and then it reaches up to many of our most self-poised and reserved thinkers, driving them headlong into the limbo of the Spiritualists. See what this swift and perfect conduction of our half-primed American life can do. What noble results we shall have, when the right shock is given, and the calm, deep flow of a practical Brotherhood begins to sweep through these open channels between man and man? Yes, God is in the Revival too, but not as the Revivalists fancy. He is showing us our capacity for mutual influence, showing us the blindness and greediness of our instincts, impressing on us that wholesome lesson of self-knowledge, that the violent who would carry the kingdoms of this world by storm, will of necessity endeavor to do the same thing with the kingdom of the world to come.

All this, in fine, goes to show the perfect naturalness of what the churches call the great awakenings, when you consider the mass of those who are the subjects of them. It is quite unnecessary for the managers to announce officially the arrival of Christ. The whole thing is explicable without any such miraculous phenomenon. The earth and the stars quietly hold on their way, the spring slowly comes along much after the usual fashion, perhaps a little earlier, from good and sufficient natural causes, bringing first the rippling streams and soft haze, then the violet and May-flower, then leading in the ripe summer hours these full blooms before me prophesy of today; and it is just as impossible to make Christians by forcing-pump and steam-pressure as it would be to make these fair flowers so,—just as impossible as it was before all this uproarious machinery was set in gear. Thoughtful people will not expect a deluge nor a millennium just yet; and anxious inquirers, if they are wise, will retire to their closets, to seek the God who seeth in secret, or hold modest and patient counsel with serious and competent friends.

III. But, in the third place, the Revivals cannot be understood without observing the influence of many of the clergy, those, I mean, who lie in wait on the outskirts of this passionate social life, watching the moment when a lull in business, or the cholera, or some other cause, brings on a reaction to seriousness, and then deliberately work up the infernal material into one of these fanatical awakenings. We have a great deal of the spontaneousness of all this,—that the will of man had nothing to do with it. If you have read the religious journals, you have seen that these professional managers have been deliberately working for this purpose for a long time past, that there has been much correspondence, much circulating of statistics, much spurring up of backward churches. Doubtless, as compared with past revivals, this has been, to a large extent, a movement among church members towards concentrating their force for a great demonstration. But the spirit is hardly less that of the pulpits than if clergymen were exclusively engaged in it. One needs but to attend a prayer meeting to see the thorough and deliberate ecclesiastical mechanism by which the work is carried on. All this, it is most sadly transparent, is of man, and not of God. The clergy have doubtless the right to do, after their own way, what they can to defend their vested beliefs and interests against Spiritualism, Rationalism, or any other enemy of the Evangelical creeds. But when they bring the old machinery of priestly manipulation or mesmerism revivalism to bear on the assembled masses, they cannot be allowed to lay the superstition and bigotry they generate to the charge of Jesus or of God. It is these men who give the animus of the fanaticism. I do not say it is personal malignity that inspires them. It is a mixture of motives, a mixture of zeal for the creed with unconscious instincts towards their professional and private interests, and by no means lacking in honesty. But it is the same inspiration that produced Torquemada and Dominicans, inaugurated the inquisition, and drove the literary men of France by its persecutions into storm-breeds of the French Revolution.

It is the spirit that in divers times before now has stirred up its converts to thank God that they are not as other men, and especially as this publican, and to say, 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils?' And by publicans and devils, it has always meant *heretics to the creed*, as well as sinners against good morals and the public peace. And thus we hear of a company of new-made saints in one place prayerfully considering the expediency of opening the way of salvation (that is, the creed of Revivalism) to members of the theatrical profession, and of another company, in another place, impressing 'distraction upon the mind' of Theodore Parker, calling on God to 'confound his studies and stop his mouth, if he shall persist in speaking to his people, and if he be not a subject of grace (!), to remove him out of the way, and let his influence die with him.' All this suggests the simple question—Do you suppose that people, innocent of all knowledge of the grounds of religious faith, would, in a community like ours, be stirred up to such a fulmination of self-righteousness against a man whose theological scholarship surpasses that of all their teachers taken together, and whose religious character has won the respect and love of the people through all the heresy they identify with his name, if they were not instigated thereto by those whose business it is to make them the blind instruments of a creed that knows but one prescribed formula of salvation, and treats investigation into that as a sin?

'Confound the studies of Theodore Parker!' Is there any one who has an interest in stopping them but the man who lives by preaching a faith which such studies undermine? 'Shut his mouth or remove him out of the way!' Is there any one who has an interest in silencing the free speech of an honest man but those who know that their own instructions cannot stand before freedom of speech?

I do not cite this as the general spirit of the prayer-meetings, only as illustrating their tendency. I admit that thus far there has been less fanaticism of the sort about the present Revival than is usual. I do not attribute the fact, however, to any lack of the old antipathies on the part of the clergy, but to the growing good sense and kindness of the community. And therefore it is especially sad to see many ministers doing much personal influence which has gone towards dissuading men from creed-worship, by helping, however unconsciously, to put the bad demons of the old Theology into those softening hearts. They follow the strong set of the excitement. Why do they not send home these eloquent converts with the admonition that religion is still, and makes no show? And why do they not rebuke the intolerance and enlarge the humanity of these sectaries?

For the men whose continual prickings goad on and shape these outbreaks of infatuation, scarcely any reform can be too severe. I think no unbeliever in their Theology will be likely to take them from them in lessons in prayer. He will be moved to say the more earnestly, rather, 'I do not pray to God to confound their studies, I pray that they may be set to studying more bravely and thoroughly. I do not pray God to remove them out of the way, but to save more ignorant men from the evil of their counsels to intolerance and pride. I do not pray God to put a hook in their jaws, because freedom to speak is His own glorious gift, and we are unworthy of it if we do not defend our bitterest enemy's right thereto; because also the cause of Truth is nearest being won when her foes say their worst against her.—I do not would call upon the ministers who do not rebuke the curses upon Theodore Parker, or who encourage such a spirit, in whatever form manifested, to consider well that story of the Samaritan heretic who bound up the wounds of the man fallen among thieves, and how he stood by comparison with the Priests and Levites who cursed him and his false gods on Gerizim, and

passed by the spoiled and bleeding sufferer on the other side.
When a lesson of retributive law, such as the people are passing through at this moment, turns them to think somewhat seriously of life and destiny, just so far as, instead of leading out into calm coolness, it becomes passion and fanaticism, those are they whom the great responsibility should fall. It is they who turn the springs of grace to bitterness, who turn the fields of God's discipline, when the seeds of repentance are so kindly sown, and like leavens, devour every green thing as it comes up, leaving blackness glaring up in mortality at the horrid sky. It is they who hover everywhere, like birds of prey, over the deserts of sorrow, despondency and self-reproach, to strike down the bewildered wanderer, with the weapons of a gloomy and tyrannical creed, and bear him off into an intellectual laziness, under which brutalizing disciplines ignorance and vanity grow by hand in hand. It is they who set themselves against the progress of a scientific age, and when ordinary means fail, invoke the fanaticism of the prayer-meeting against the thinkers and the reformers who would not confute, and whom it is in vain to assuage. It is they who check whatever first of practical love the good Spirit sends the age. Nor have there ever a time when numbers of the class they represent did not make good the charges of Jesus against those who compass sea and land to make one proselyte, and then to show him—what you know.

And are these men 'blind leaders of the blind'? Then, surely, if the more the charity needed, the more the mischief done. Need we ask why they are blind, why they know not what spirit they are moved, why we ask what the secret of their power, when we see the despotism of the authoritative creed in which both they and their followers surrender mind and heart, and conscience?

I do not think we can be better employed, while this spasmodic excitement is going on, than in seriously studying the actual foundations of those systems of Theology that lead to it, and the like of it. And so I shall ask your attention, in the first place, to a few discourses on the Historical Origin of Christianity, and the way in which the faith and the terms actually grew up with the creeds of Christianity claim to be based.

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